16. Let us never, IOTBA, giver of cattle, cease (to Varga rv.
benefit) from thy wealth; let us not accept ft (from
another than) thee:* do thou, who art the lord,
confirm to us permanent (riches), bestow them upon
us; thy benefactions cannot be arrested.

17* Is it INDRA who has given to the donor (of the
oblation) so much affluence ? is it the auspicious
SABASWAT* (who has given) the treasure ? or, CHU^A,
is it thou?,

18, Yerily the *Rdfa* CHITBA, giving his thousands
and tens of thousands, has overspread (with his
bounty) those other petty princes, who rule along
the SAEASWAT!, as PABJAJTYA (overspreads the earth)
with rain.

StoL H. (XXE>)

Thelieities are the Aswnra; the *Rishi* is as "before: the metre
of "the first, third, fifth, and seventh verses is *Brihati*; of the
second, fourth, and* sixth, *Satolrihati*; of the eighth, *Anush-*
jubh; of the ninth and tenth, *Jyotish* j then come four JTcf~
kulha Pragdthas.

1. I invoke*to-day for our protection that splendid Vaxga v.
chariot, which, adorable Aswiffs, advancing on the
path to battle,f you ascended (to go to the wedding)

•Of StfEYA.

2. Celebrate, SOBHABI, with praises (that chariot),
the benefactor of former (encomiasts), the

* Sayana explains *fa,* as -in the previous verse, *vayam tava twabhbtdTi,* "we who are thine."

f *Hudravartani,* explained as ''having & path, wnich causes weening in "battle,[5]' or " whose paths are praised."